

Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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MISSIONARY.

HIGHER SEMINARIES OF LEARNING AMONG THE HEATHEN.

The following sketch of the principles to be regarded in the erection and management of the higher seminaries of learning among the heathen, connected with the missions of the American Board, is extracted from the instructions of the Prudential Committee to the Rev. Dyer Ball, destined to the mission at Singapore, as published in the Charleston Observer.

1. *The Directors of the Seminaries connected with the Missions of the Board must be Members of the mission.*—The Seminaries are missionary institutions. They form a component part of the system of means employed by the Several Missions with which they are connected.—Their leading and only design is to promote the objects of those Missions. They are to act in perfect harmony with all the other instrumentalities employed; and there is the same reason why they should be under the exclusive control of the missions with which they are connected, that there is for having our presses and elementary schools under the direction of these Seminaries

restricted to their respective Missions, subject of course to the superior direction of the Prudential Committee. If any exception be admitted, it is in favor of the members of the Board, corporate, corresponding, or honorary, residing in the country where the Seminary is situated. The direction should not be shared with Missionaries of other societies. Simplicity in plan and union in action, is one of our fundamental maxims.—With brethren of kindred societies we aim to "keep the unity of the spirit in the bond of peace;" but we best do this by having our operations distinct from theirs.—And distinct and separate plans and operations are perfectly consistent with mutual freedom in consultation, mutual frankness, mutual understanding and approbation of each others views and plans, an unembarrassed reciprocity of thought and feeling and whatever else is necessary to ensure Christian cordiality and co-operation between Missions laboring in the same field.

2. *The Seminaries should not ordinarily be commenced on a large and expensive scale.*—They cannot be expected like Colleges in our own land to rise at once into maturity. According to our present experience, first in the order of time will be, the elementary free schools, then the preparatory boarding school, for a select number of the more forward and promising pupils in the free-schools; then the Seminary for a still more select portion of the scholars in the preparatory school. Arrangements should not be made for a greater number of scholars in more advanced stages of education, than can be obtained; nor should buildings be erected, nor apparatus requested, faster than they are needed. Nor should any of the buildings be expensive. A Missionary society should not erect costly buildings among the heathen for education or for any other purposes. Let neat simplicity characterize the buildings for our seminaries every where, that the external appearance and cost of the institutions may be in keeping with their origin and design.

3. *Permanent funds for the Seminaries are not to be solicited in this country.*—Why should they be? Are there not the same reasons for soliciting permanent funds to support the Mission presses, and the missions themselves? It is no more difficult annually to raise funds for one of these objects than for the other. Because permanent funds are sought for Colleges and Theological Seminaries at home, it does not follow that they should be for Missionary seminaries. The cases are not analogous. Subscriptions cannot be obtained annually, nor ought they to be solicited annually, for our Colleges at home; but annual subscriptions are the most proper method of providing for the annual expenses of Missions to the heathen. Aside from the objections in the community which are felt against permanent funds, a separate effort to raise them for the Missionary seminaries would have a destructive and injurious influence on the ordinary collections for the support of missions. Moreover, the influence of such funds, if accumulated to a great extent, would be to awake jealousies in the com-

munity prejudicial to the Society which had charge of them; and perhaps also to weaken the central directing power in those Societies which is so vital to the harmony and prosperity of every mission, and of the whole system.

4. *The Seminaries are not designed for adults, but for youth; and generally for youth who have had a previous training by the mission.*—There are, and there will be, exceptions to this rule. But youth are the most promising pupils in all countries. And as the minds of heathen children are occupied and filled so early with evil examples at their homes, we reach our object most directly and economically by placing in boarding schools, at an early age, a number sufficient to ensure us pupils for our seminaries. This has been the course pursued in the Ceylon Mission, and with auspicious results.—The expense of training an efficient native agency in this manner will indeed be considerable; but we gain nothing—nay, we lose time, and money, and labor, by endeavoring to perform our work without the assistance of a well educated agency.

5. *The Seminaries should not be merely Colleges, nor merely Schools of Theology, but a combination of the two institutions.*—Both theology and human science should be taught in intimate connection, through the entire course of education. The Committee do not mean the theology of natural religion merely, nor chiefly, but also of revealed religion—**THE GOSPEL OF JESUS**; and the **BIBLE** should be our text-book. The opinion that mind must be educated in the principles of human science before it is fitted for instructions in theology, is derived from the schools of philosophy, and not from the word of God. The plain simple theology of the Scriptures can be taught to youth, and to heathen youth, in every stage of their education. And it is of vital importance that it should be. We go to heathen nations on purpose to make known the Gospel. For this the command of Christ was given; for this we have his presence and aid. And if the whole course of education can be made thus eminently Christian, then surely it ought to be so. For, all the knowledge of the Gospel which a part of our pupils will obtain, will be while connected with the preparatory schools and seminary. When they leave these they will go forth into the world. Only a portion of those whom we educate will become our immediate associates and helpers in after life. Our Missionary seminaries, then, should be pre-eminently, from beginning to end, and in all their influence, **Christian institutions**; in which, as far as possible, truths shall occupy the time of the student, according to his relative adaptedness to free his mind from the shackles of heathenism, and make him realize his immortality and his moral accountability; so that whenever he goes out from us, we shall have done all in our power to fit him for usefulness on earth, and prepare him for heaven.

6. *Finally—The design of the Seminaries is to educate natives to be helpers in the mission, and, as soon as possible, to take the place of the mission.*

They are not intended to be educated for the law, nor for medicine, nor for civil office, nor for trade, except so far as will directly promote the legitimate object of the mission. The course of education is to be planned with a view to raising, with the blessing of God, an efficient body of native helpers in the several departments of missionary labor; to be teachers of schools, catechists, tutors, and professors in the seminaries, and above all, preachers of the gospel, pastors of the native churches, and Missionaries to neighboring heathen districts and countries. For this purpose the Seminaries will be furnished with competent teachers, and with all necessary books and apparatus; and a press will be generally placed in their immediate neighborhood.

The course of study will ordinarily embrace, it is presumed, not less than six years, and should secure the three following results:

1. *Furnishing the minds of the pupils with truth.*—This you will find a laborious task; but it must be done. Depravity, error, prejudice, apathy, stupidity, must all be overcome, with assistance from on high, and the heathen minds of the pupils become the repositories of Christian truth. In this work, the English language will be our grand store house, and English books our principal classics. This language, which God, in his infinite mercy, has made our own, is richer in Christian knowledge than all other languages combined. We have indeed no Utopian scheme of making it the language of the world; nor are we prepared even to encourage the attempt, which has been proposed on respectable authority, to substitute the letters of our own for the alphabets of India, or for the pictorial signs of China. But in no way can we so effectually open the world of truth to the contemplation of our select pupils, and bring them under its influence, as by teaching them to read the English language. You then place them almost a century in advance of the great body of their countrymen. They are brought at once, in respect to facilities for gaining knowledge from books, upon the high ground occupied by the youth of Christian lands. But in another respect they will labor under such disadvantages, as are comparatively unknown to the youth of Christian countries. In acquiring and using their mother tongue, they will inevitably imbibe to a great extent, the opinions, prejudices, and intellectual and moral habits of their nation. These, in heathen nations, are wonderfully opposed to truth and duty. And such an influence do they exert upon the mind, that an exorcism must be performed on every one of its faculties before it will be prepared rightly to apprehend and reason upon the truth. So it was in the first ages of the Church of Christ. The very existence of Christianity was in peril almost immediately after the death of the Apostles, from this very cause. The Apostle Paul even declares that he saw the “mystery of iniquity” already working. It is only necessary to examine the writings of such of the Christian fathers as were converts from the sects of pagan philosophy, to see a most strange and melancholy picture of corruptions following closely upon the first publication of Christianity;—“when the educated among the Christians were mixing up the pure precepts of the gospel with the false morals and dreamy reveries of Pythagoras and Plato; while the giddy multitude rushed by thousands in mad pursuit of the distorted spectres raised by Marcion and Valentinus, which were hurrying them back with frightful velocity into the deepest and darkest abyss of heathenism.” Now against similar causes of misconception and perversion, you will have to guard incessantly, or your people will hold the truth in unrighteous alliance with error, and the gospel which you give them will soon become corrupted in their hands.

An essential and obvious means of preventing this result will be,

2. *To teach the pupils to think, so as clearly to discriminate between truth and error.* You will find, dear brother a dreadful stagnation of mind among the heathen. The natural tendency of sin is to blind the reason, weaken its powers, and disincite it to reflection. And after the light of natural religion has thus been put out, and paganism undisturbed aways the scepter over mind, an awful paralysis falls upon the intellect of the great mass of the people, especially with regard to moral subjects; and scarcely is it possible to rouse it to any thing like thought. Indeed when surrounded by heathen minds, you will often think of Ezekiel’s vision, and your only encouragement to prophesy will be the expected aid of the Almighty Spirit. However, the appropriate means of rousing the dormant powers must be employed. Pictorial representations, illustrating apparatus, philosophical experiments, intellectual arithmetic, geography, logic, composition, discussion, the interrogatory method of teaching, and the study of some language, (the English

for instance,) should all be employed to rouse the curiosity and the intellect. Above all, the most earnest efforts should be employed, depending on the grace of God, to wake up the conscience to religious subjects, and produce the inquiry, "What must I do to be saved?" If sin be the enemy, holiness is the friend of thought, having nothing to fear in truth. The conversion of heart and mind from sin to holiness will, through the grace of God, prepare the way to discipline the intellect to a discriminating exercise of its powers.

But while you are thus disciplining and furnishing the mind, you should,

3. *Train them to instruct other minds.*—The pupils are to be educated for the benefit of others. They are in some form or other to become teachers. They must of course be instructed in human nature. They must be taught the condition of other minds—they must feel for the ignorance of other minds—they must realize their responsibility freely to impart to others the knowledge they so freely receive; and not merely to their parents and friends, but wherever they have opportunity. And they must be made acquainted with the theory and art of teaching in the several spheres in which they are designed to labor.

Besides these three leading objects, there are also three subordinate ones, which the committee have only time now to mention.

1. *To explore and lay open the native literature.*—This must be done for the *pupils*, or they will not command the respect of their countrymen; for the *mission*, or the members can never become acquainted with the actual state of the native mind—can never know how to remove its errors, or guard their message from being fatally misapprehended.

2. *To cultivate the native languages.*

And,

3. *To prepare books in the native languages for the press.*

The illustration of these topics must be referred to future occasions.

DELIGHT IN GOD.

A *Christian* indeed doth daily delight himself in God, and findeth more solid content and pleasure in his commands and promises, than in all this world; his duties are sweet to him, and his hopes are sweeter. Religion is not a tiresome task to him; the yoke of Christ is easy to him, and his burden light, and his commandments are not grievous. That which others take as physic, for mere necessity, against their wills, he goeth to as a feast, with appetite and delight; he prayeth because he loveth to pray; and he thinks and speak of holy things, because he loveth to do it. And hence it is that he is so much in holy duty, and so unwearied, because he loveth it, and taketh pleasure in it. As voluptuous persons are oft and long at their sports, or merry company, because they love them, and take pleasure in them; so are such Christians oft and long in holy exercises, because their hearts are set upon them as their recreation, and the way and means of their felicity. If it be a delight to a studious man to read those books which most clearly open the abstrusest mysteries of the sciences, or to converse with the most wise and learned men; and if it be a delight to men to converse with their dearest friends, or to hear from them and read their letters; no marvel if it be a delight to a Christian indeed, to read the Gospel mysteries of love, and to find there the promises of everlasting happiness, and to see in the face of Jesus Christ the clearest image of the eternal Deity, and foresee the joys which he shall have for ever. He sticketh not in superficial formality, but breaking the shell doth feed upon the kernel. It is not bare external duty which he is taken up with, nor any mere creature that is his content; but it is God in creatures and ordinances that he seeketh and liveth upon; and therefore it is that religion is so pleasant to him.

He would not change his heavenly delights which he findeth in the exercise of faith, and hope, and love to God, for all the carnal pleasures of this world; he had rather be a doorkeeper in the house of God, than to dwell in the ten's or palaces of wickedness. A day in God's court is better to him than a thousand in the court of the greatest prince on earth. He is not a stranger to "the joy in the Holy Ghost," in which the kingdom of God doth in part consist. "In the multitude of his thoughts within him, the comforts of God do delight his soul." "His meditation of God is sweet, and he is glad in the Lord." The freest and sweetest of his thoughts and words run out upon God and the matters of salvation. The word of God is sweeter to him than honey, and better than thousands of gold and silver. And because "his delight is in the law of the Lord, therefore doth he meditate in it day and night." He seeth great reason for all those commands, "Rejoice evermore." "Let the righteous be glad, let them rejoice before God, yea, let them exceedingly rejoice." "Be glad in the Lord and rejoice, ye righteous; and shout for joy all that are upright in heart." He is sorry for the poor, unhappy world, that have no better things than meat, and drink, and clothes, and house, and land, and money, and lust, and play, and domineering over others, to rejoice in: and heartily he wisheth they had but a taste of the saint's delights, that it might make them spit out their luscious, unclean, unwholesome pleasures. One look to Christ, one promise of the Gospel, one serious thought of the life which he must live with God for ever, doth afford his soul more solid comfort than all the kingdoms of the earth can afford. And though he live not continually in these high delights, yet peace with God, and peace of conscience, and some delight in God and godliness, is the ordinary temperature of his soul, and higher degrees are given him in season for his cordials and his feasts.

But the *weak Christian* hath little of these spiritual delights; his ordinary temper is to apprehend that God and his ways are indeed most delectable; his very heart acknowledgeth that they are worthiest and fittest to be the matter of his delights: and if he could attain assurance of his especial interest in the love of God, and his part in Christ and life eternal, he would then rejoice in them indeed, and would be more glad than if he were Lord of all the world; but in the meantime, either his fears and doubts are damping his delights; or else (which is much worse) his appetite is dull, and God and holiness relish not with him half so sweetly, as they do with the confirmed Christian; and he is too busy in tasting of fleshly and forbidden pleasures, which yet more deprave his appetite, and dull his desires to the things of God; so that though in his estimation, choice, resolution and endeavor, he much prefereth God before the world; yet as to any delightful sweetness in him, it is but little that he tasteth. He loveth God with a desiring love, and with a seeking love, but with very little of a delighting love. The remnant of corrupt and alien affections do weaken his affections to the things above; and his infant measure of spiritual life, conjunct with many troublesome diseases, allow him very little of the joy of the Holy Ghost. Nay, perhaps he hath more grief, and fear and doubts, and trouble, and perplexity of mind, than ever he had before he turned unto God, and perhaps he hath yet less pleasure in God, than he had before in sin and sensuality: because he had his sin in a state of fruition, but he hath God only in a seeking, hoping state; he hath the best of sin, and all that ever it will afford him; but he hath yet none of the full felicity which he expecteth in God: the fraction of him is yet but in the prospect of hope. His sensual, sinful life was in its maturity, and the object present in its most alluring state; but his spiritual life of faith and love, is but yet in its weak beginnings, and the object absent from our sight: he is so busy at first in blowing up his little spark, not knowing whether the fire will kindle or go out, that he hath little

of the use or pleasure, either of its light or warmth. Infants come crying into the world, and afterwards often cry than laugh; their senses and reason are not yet perfected, or exercised to partake of the pleasures of life: and when they do come to know what laughter is, they will laugh and cry almost in a breath. And those weak Christians that do come to taste of joy and pleasure in their religious state, it is commonly but as a flash of lightning, which leaveth them as dark as they were before. Sometimes in the beginning, upon their first apprehensions of the love of God in Christ, and of the pardon of their sins, and the privileges of their new condition, and the hopes of everlasting joy, their hearts are transported with unspeakable delight; which is partly from the newness of the thing, and partly because God will let them have some encouraging taste, to draw them further, and to convince them of the difference between the pleasures of sin, and the comforts of believing; but these first rejoicings soon abate, and turn into a life of doubts, and fears, and griefs, and care, till they are grown to greater understanding, experience, and settledness in the things of God; the root must now grow greater and deeper, before it will bear a greater top. Those Christians that in the weakness of grace have frequent joys, are usually persons whose weak and passionate nature doth occasion it: (some women especially) that have strong fancies and whose passions are always passionately affected with whatsoever they apprehend. And these are like a ship that is tossed in a tempest; that is one while lifted up as to the clouds, and presently cast down as into an infernal gulf: there one day in great joy, and quickly after in great perplexity and sorrow, because their comforts or sorrows do follow their present feeling, or mutable apprehensions. But when they come to be confirmed Christians, they will keep a more constant judgment of themselves, and their own condition, and constantly see their grounds of comfort; and when they cannot raise their souls to any high and passionate joys, they yet walk in a settled peace of soul, and in such competent comforts, as make their lives to be easy and delightful; being well pleased and contented with the happy condition that Christ hath brought them to, and thankful that he left them not in those foolish, vain, pernicious pleasures, which were the way to endless sorrows.

But the *seeming Christian* seeketh and taketh up his chief contentment in some carnal thing: if he be so poor and miserable as to have nothing in possession that can much delight him, he will hope for better days hereafter, and that hope shall be his chief delight; or if he have no such hope he will be without delight; and shew his love to the world and flesh, by mourning for that which he cannot have, as others do in rejoicing in what they do possess; and he will, in such a desperate case of misery, be such to the world as the weak Christian is to God, who hath a mourning and desiring love, when he cannot reach to an enjoying and delightful love. His carnal mind most savoureth the things of the flesh, and therefore in them he findeth or seeketh his delights. Though yet he may have also a delight in his superficial kind of religion, his hearing, and reading, and praying, and in his ill-grounded hopes of life eternal: but all this is but subordinate to his chief, earthly pleasure; "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God; they ask of me the ordinances of justice; they take delight in approaching unto God." And yet all this was subjected to a covetous, oppressing mind. "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it, yet hath he not root in himself, but endureth for a while, for when tribulation or persecution ariseth because of the word, by and by he is offended. Whereby it appeareth that his love to the word, was subjected to his love to the world.—*Baxter.*

TEMPERANCE.

FOREIGN EMIGRATION.

The number of emigrants from Europe to the United States, during the past year, is estimated at one hundred thousand. As brethren and patriots we welcome them to this land of peace and plenty; this land of civil and religious liberty.—Here we have bread enough and to spare. Here they may sit under their "own vine and fig-tree, with none to molest or to make afraid."

As the friends and promoters of temperance too, we welcome them. We will enlighten them in our principles and save them and their children from degradation and ruin.

And while we bid them welcome, we are aware that they form the greatest hindrance to the speedy completion of the temperance reformation. Some of them, we know, will be our fellow laborers. With some we are already acquainted—teetotallers of the Preston and Manchester school, who no sooner stepped foot on our shores than they made their good influence widely felt. A temperance Briton or Irishman has no timidity, but talks it all out wherever he goes. A numerous body of gentlemen, merchants, mechanics, and agriculturists also are coming amongst us, in whom we shall see nothing but temperance, industry, and great thrift.

But the great mass of the emigrants are, it is well known, of another description; the idlers and paupers of Europe, "the degraded, starved, and miserable dregs of a redundant population." Not a few are turned out of jails and poor houses, and shipped by public authorities, that they may be rid of them.

They come from a land of oppression to a land of freedom; from a land of starvation to a land of fullness. Long envying the rich aristocracy of Europe, rioting in luxury, they consider the unbounded gratification of appetite the perfection of human happiness; and are prepared to fall at once into the snares spread upon all our shores and through all our cities and villages by the panders to drunkenness. And into these multitudes do fall,—wasting the little they have; and become a curse to their families, a nuisance in the land, and early tenants of the drunkard's grave. And were all our native population temperate on the strictest principles this constant and amazing emigration would keep drunkenness in the midst of us forever.

And yet, as temperance men, we bid them welcome! We have no spirit of selfishness which says, stand off; and partake not of our blessings. If we cannot carry liberty to them, we bid them come and enjoy it with us. If we cannot teach them temperance in Europe, we say to them, come and drink at our fountains. If we cannot preach to them the gospel amid hierarchies, thrones, and dominions; we say come to the land of the pilgrims, and learn to be holy and blessed.

But while we feel and speak thus, we must be awake to this great fact, that in our foreign emigration lies the greatest hindrance to the progress of temperance. And how shall we meet it? how resist it? Shall we make laws which shall deprive the dear son of Erin of his whiskey? He will say at once he might as well have saved himself the trouble of coming over the water; and at the ballot box, he will soon tell us that such laws are not to be. No. We are to approach him in kindness—to scatter light in his path—to teach him what, in this land of promise, is his most deadly enemy; to put into his hands what, perhaps, he never saw or heard of in his own country, a temperance tract, a temperance textbook, a temperance manual; to enter his shanty, engage his attention, and make him a convert. Millions might be saved to our country, were the Irish Hearn or Johnny Hodges put into the hand of every Irishman that steps upon our shores; and were these inimitable tales of Sergeant translated into the German and scattered among

all our German emigrants. We were once at a meeting where it was proposed to raise a thousand dollars, to deposit ten thousand temperance manuals at Pittsburg, and ten thousand more at Buffalo, that every emigrant going to the west might have one put into his baggage; and we deeply regretted its failure, for we saw in it a promise of vast good to our country. Strangers are ever thankful for attention and favors. Nothing done at their first approach to keep them from the destroyer, will be met with rudeness.

But to save ourselves, we must also, like Hannibal, go abroad with our arms—carry our weapons, *light and low* into the enemy's country. We shall be weary of this continual foreign assault. It must be checked at the fountain head. When science found its way among the Goths and Vandals, they no longer poured upon Italy to destroy her arts. Europe has already felt our influence. Temperance has flashed across the ocean like “the cheering star of hope.” It has been adopted, caressed and nourished. But its friends, especially on the continent, are feeble. They cry for help. They need books, reports, addresses, temperance tales, and tracts for gratuitous distribution. Hundreds of thousands of permanent Temperance Documents, of Beecher's Sermons, Temperance Manuals, and Text-books, translated into the various languages, might readily and profitably be widespread through Sweden, Denmark, Russia, Prussia, Germany, and France, as well as England, Scotland, and Ireland. On this subject we are and must be the almoners of the world, and while we help others, we help ourselves.

The Executive Committee of the Union are desirous of entering on this great work. They only want the means. Who will furnish them? Who will come to their help in sending abroad a sweet and healthful influence, that a dark and pestilential vapor shall no longer roll over our beloved country! Americans! feel your power. You can emancipate the world from this terrible thralldom. O, bid the monster die. O, cause by your influence that curse of curses—that foul spirit whose name is legion, to roll back into the blackness of darkness, for ever and ever.—*Temp. Jour.*

From the Detroit Daily Advertiser.

THE BRIGHT HALF DOLLAR.

Mr. — was what the world calls “a most excellent man.” He not only lived in a very nice house very nicely furnished, wore unsullied broadcloth, and allowed his wife and daughters the most unexceptionable shawls and bonnets, but he attended church with a regularity which shamed some “professors,” and besides, gave his name and money to several popular charities. He did not, to be sure, think it worth while to attend temperance addresses, because, as he said, “he had heard so many, and they were all alike,” and he thought too that those people meddled with what did not concern them, when they attempted to interfere with the sale of other people's goods; and so he would not encourage them.

Mr. — was a merchant, and always kept a large and comprehensive stock on hand. Among the rest, were some articles which were not set forth in his advertisements, but well understood to furnish a large share of the profits which ever graced his balance sheet.

One Saturday evening, just as Mr. — was about to quit his store and retire to his comfortable dwelling, a man, or the remnant of one, stepped in, bearing in his hand a large jug. The clerk, without a word, took it, turned into a dark nook for a few minutes, and brought it again to the counter, much heavier than before. Mr. — laid his hand upon it as the stranger was about to grasp it. “Mr. Drew, you know we don't trust any more.” The man took from his pocket a new half dollar, which he threw upon the counter. There—what do you say to that?” Mr. —, with a softened air, took up

the coin—examined it on both sides—rang it on the counter—it was beyond a doubt. “Where did you get it?” said he. “That's none of your business,” said the poor wretch, lifting his burden and walking off quickly—“I got it hard enough,” he muttered as he left the store.

Daniel Drew had that very afternoon sold his little daughter's woolen shawl, the gift of her Sabbath-school teacher, to a near neighbor, who was a most excellent woman. He told her he was obliged to part with it to get bread for his family; and she took it at half-a-dollar “merely to oblige” him, though she could not help thinking what a cheap thing it would be for her little bound girl. The next morning Mr. — went to church and heard a missionary sermon which awakened all his sympathies. So able were the miseries of the heathen depicted, that he felt anxious for the sermon to be ended that he might do his part of the duty enjoined, by giving his substance to the cause. But, alas! when the time came, he had left his pocket-book at home—left it in his other coat, as many people do when they go to church. He felt much disappointed—when, lo! he discovered in his vest pocket, the half dollar he had received the preceding evening from Daniel Drew. He placed it solemnly on the plate, and then looked round to see whether any of his neighbors gave as much.

He was just leaving the church when he heard some one say, “So poor Drew has come to an end at last! He was found this morning about a mile down the road, with his head completely smashed, apparently by a wheel having passed over it.”

Mr. — thought of the bright half dollar he had put in the plate; but consoled himself under the uneasy sensations which that thought produced, by resolving to “do something” for Daniel Drew's wife and children.

REPLY OF WILLIAM GOODELL, ESQ. TO REV. LEONARD BACON.

Sir,—I have before me a copy of the New Haven “Religious Intelligencer,” for March 18, 1837, containing a letter addressed by yourself “to Gerrit Smith, in defense of the General Association of Connecticut, against the New York State Anti-Slavery Society.” I had been, for some time, expecting to see something on the subject from your pen, though not in precisely the shape and aspect the present production has assumed. My friend Mr. Smith had apprised me of the receipt of a communication from you, in which you had complained of the Annual Report of our society, and intimated your intention of addressing him at some length on the subject, inviting also from him a reply to the same. Mr. Smith, if I rightly remember what he told me, informed you that the columns of the Society's paper, the “Friend of Man,” published in Utica, were open to any communication you might make on the subject, remarking, at the same time, that he should leave it with the editor of that paper, who was the writer of the Annual Report, and more familiar than himself with the controverted facts, to make such reply as the nature of the case might, in his view, seem to require. Instead of addressing the author of the Report, you have, however, seen fit to address Mr. Smith, and, even after the explanation he has made to you on the subject, you persist that “Gerrit Smith and Alvan Stewart” shall be held responsible for every paragraph of that extended document; and, instead of sending your article to the organ of the society of whose documents you complain, an organ of communication that spread your “defense” before the *same readers* who have perused the “Annual Report,” against which you protest, and among those who, you fear, will be “uninformed” on the subject, (“the unassuming good people in certain parts of the State of New York,” who have, in your view, been so extensively misled “in respect to the design and character of that act of the General Association of Connecticut,”) you have

seen fit to make your "defense" before the General Association itself, and in the very center of its peculiar influence, selecting a medium through which it would reach but few individuals who had ever seen the Annual Report, or who inhabit "the central and western counties of this State." Of your policy, in this course, you must be allowed to be your own judge, and it is not for me to say that you were unwise. At all events, it is a policy of which I shall not complain. I shall take care that the "uninformed and unsuspecting good people" in "certain parts" of this State, who read the anti-slavery publications, shall hear both sides of the controversy, and the public, sir, will have an opportunity of seeing whether yourself and your friends who circulate your "defense" in Connecticut, are equally desirous of spreading both sides of the subject before the good people of your region. If, in your judgment, the benefits to be anticipated from skillful appeals to prominent individuals and personal friends would be hazarded or overbalanced by the probable mischief of spreading the whole discussion before the entire people, then, possibly, the replies I may address to you will find no place in the "Religious Intelligencers" of your city; though your candor and magnanimity, even then, might seem to invoke for me an equal and fair hearing, at the East, in return for the circulation I am giving your letter in the West.

On myself, then, I take the responsibility of the Annual Report of the New York State Anti-Slavery Society, though unexpectedly called to prepare it, amid pressing labors and cares; and I do this with the more readiness and emphasis, because it was never seen nor heard by Mr. Gerrit Smith, until it was publicly read at the anniversary, and although it was previously read in the hearing of a quorum of the Executive Committee, yet it was as natural that *they* should rely upon *me* for the *facts* I had embodied in that Report, as it was that *I* should rely, as I did, upon the common and uncontradicted statements of respectable *public journals*. If they erred in reposing confidence in me, or if I erred in reposing confidence in *public religious journals* whose credibility was in general good repute with the Christian community in which I lived, there is yet time for a correction of those errors, whenever they shall be made to appear.

Your letter of "defense" shall receive the attention its high importance demands. If the General Association of Connecticut are not among the multitude of professing Christians, who seek to silence abolitionists by assumptions of despotic power on behalf of themselves or others—if they are not among those who strike hands with their accredited Christian brethren of the South, in demanding that the rights of conscience shall be sacrificed at the North, then abolitionists, of all persons, will be most ready to rejoice and proclaim the cheering fact, especially at a time when our fierce enemies are so loudly exulting in the prospect held out by the *supposed* partizanacy of the ecclesiastical influences of Connecticut, in the efforts for our summary overthrow. Assure us, sir, if you can, of this fact—put it into a shape that shall command credence among our *enemies* as well as friends, and I promise you that the next "Annual Report" of our State Society, by whomsoever it may be penned, shall not fail to blazon, as widely as it can, the evidences upon which so joyful an annunciation can be based. Most certainly, sir, it will cost me no sacrifice, or self-denial, to make the most public correction in my power, of my error in penning this paragraph of the last Annual Report, if you can enable me to do it with a good conscience, and upon evidence that will secure belief. It was the most painful topic upon which I felt called upon to remark. The paragraph against which you object was the most disheartening and discouraging one to our cause which the whole document contained. But I felt bound to exhibit *facts* as I supposed them to exist. Undeceive me then, if I was deceived. Enable me, I beseech you, to blot out the record made in that gloomy paragraph, if

you can. I long with the most ardent desire, to bask, with my fellow-borers, in the sun light that is intercepted by the supposed facts of that paragraph. Show me that the facts do not exist—sweep away their existence—open upon us the brightening prospects of civil and religious freedom—and we will thank you for the favor. But give us not the promise for the substance.—"Keep not the promise to the ear, while you break it to the hope." Sooth us not with the songs of freedom, amid the clanking of our fetters. We inquire after *the facts*. What are they, in the light of your letter to Gerrit Smith? In the sequel, we shall see.

PRELIMINARY FACTS.

Before I enter on the main inquiry just suggested, it seems proper to dispose of some preliminary and incidental matters which meet the eye, or suggest inquiry, in the cursory perusal of your letter.

One or two facts, in the first place, require to be seen in their appropriate connection. You speak of the article in the "Literary and Theological Review"; as one which you have "never read, and of which the ministers and churches of New England are generally ignorant. (a) Without contradicting the former part of this statement, or disputing the sincerity with which you penned the remaining part of it, permit me to place some other facts, in connection with those you have urged upon the attention of your friends in "certain parts of the State of New York." You may be interested, sir, to learn that the "Literary and Theological Review" is a work which bears upon its title-page the imprint of the names of such patrons and contributors as Rev. Gardiner Spring, D. D., (b) of New York (formerly of New England, and to some extent known there,) Rev. Nathaniel Hewitt, D. D., of Connecticut, Rev. Leonard Woods, D. D., of Andover Theological Seminary, Mass., and some ten or twenty other gentlemen, whose names are usually associated with those just mentioned, including Rev. Leonard Woods, Jr., who was editor of the work at the time it issued the article quoted in our "Annual Report." I dare say, sir, you have heard of these gentlemen, however "ignorant" of them and their writings "the ministers and churches in New England" may be supposed to have "generally" been. Another fact; In large portions of Connecticut, Rhode Island, and Massachusetts, at the time it contained the article in question, I found the "Literary and Theological Review" in the hands of "ministers and" members of "churches in New England" much more frequently than any other work of the class. From its first commencement to the present hour, it has attracted no small attention from the religious weekly press, and from no Theological Quarterly do I meet with more frequent and copious extracts, in turning over the religious newspapers of the day.* Your

(a) I am not quite certain whether Mr. Bacon intends to say this of the Review in general, or of the article mentioned in particular. I am inclined to infer that he means to include both.

(b) It is with no small degree of pain that I am compelled, in this connection, to name my once favorite preacher and instructor. I had hoped to see him cut loose from this anti-Protestant periodical.

Since writing the above, I learn by the Portland Christian Mirror, for April 6, that the March number of the "Literary and Theological Review" is out upon the "voluntary societies" again, in a style so startling that the editor of the Mirror thinks it "a bold movement," is not without some apprehensions for the results," and thinks it is best to "do nothing rashly." What additional "boldness" the Review has acquired since it proposed "the highest civil penalties and ecclesiastical censures," I am unable to say. But the editor of the Mirror says, "It is an elaborate article, of more than forty pages, conducted with great ability and clearness." The editor of the Mirror is one of the "ministers in New England," and scarcely a week passes without bringing evidences of the widely extended and powerful influence of the Review. If the ministers in New England are "ignorant" of the influence of such a

manner of alluding to this periodical reminds me of the additional fact it was ostensibly established, in the first place, among other objects, for the purpose of counteracting those peculiar Theological views which are supposed to find their centre and origin in your own city of New Haven, and I marvel that such a work should have been so little noticed by a New Haven theologian as it appears to have been by yourself. Let me add that I anxiously scrutinize your letter, to find, if I can, any expression of dissent from that portion of the doctrines of your theological opponent which asserts that abolitionists are "justly liable to the highest civil penalties and ecclesiastical censures." I am not satisfied that I find any such dissent. I know not what construction to put upon the Connecticut Resolutions, nor upon your own defense of the General Association in passing them, unless I am to understand them as the commencement of operations which are to carry into effect the doctrines of the "Literary and Theological Review." It affords my mind no relief to be told that the mover of the "Resolutions" had never read the article in the "Review." If the most opposite theological leaders, without concert, are impelled to one and the same course of action, by the operation of the principles which they still hold in common; if, while they are at variance with each other, on almost every other topic, they are found, (unconsciously to themselves) arrayed equally against the principle and the exercise of religious freedom: then indeed the paragraph of the Annual Report had a meeting which can be fully unfolded only by the great interpreter—Time.

Another minor topic requires a passing explanation.—You think the reader of the Annual Report would infer that certain "phrases marked as quotations" were actually quoted from the Resolutions, while, you observe, no such expressions are found in them. It was not my design that such an inference should be made, nor do I think it was made by the readers of the Report in general. The phrase "peculiar institutions of the South," like the phrase "gentlemen of property and standing," first borrowed from the opponents of our cause, is becoming almost stereotyped, with its quotation marks, in anti-slavery writings. The other expression affirms that (by the Connecticut resolutions) the ministers claimed the power of saying "what the churches might do, and what they might not do."—This quotation likewise, was supposed to be familiar to the "good people of the State of New York," in connection with the subject under review. The words are quoted from the Cincinnati Journal, whose acting editor (believed to be the son of Rev. Dr. Beecher, by whom, as you will remember, the Connecticut Resolutions were advocated in the General Association, at the time of their adoption) was vindicating the Resolutions, and setting forth their true import and bearing. He it was, that first said the framers of the Resolutions claimed the power of saying "what the churches may or may not do," and openly vindicated their claim to this power. It will be seen, as we proceed, how far short you have yourself fallen, of doing the same thing. In the mean time, it may somewhat chasten your surprise at the Annual Report, and your astonishment that the Resolutions should be thought to "contain something equivalent to these expressions," if not the "identical expressions themselves," when you are informed that the most marvelous misrepresentation is couched in the very words of a defender of the Resolutions, and a son of the gentleman who probably divides with yourself the honor of having originated the whole movement.

work, the "good people in certain parts of the state of New York," however "uninformed," ought not be.—N. B.—Among the contributors to the March number of the "Review" are Rev. A. W. McLane, Malden, Mass.—Rev. T. T. Stone, East Machias, Me.—Joseph J. Foot, Cortland, N. Y.—Rev. Joseph Alden, Prof. in Williams College, &c. &c. And yet it is said to be a work "of which the ministers and churches in New England are generally ignorant."

IMPLIED PRINCIPLES.

I am likewise obliged to glance at one or two assumptions interwoven in the early part of your letter, because the principles there implied, if they are to receive our approbation and sanction, will bind us. I apprehend, to terminate this whole discussion at the threshold, and will render equally useless and impertinent, not to say wicked and "malignant," any inquiries we might otherwise make concerning the doings of the ecclesiastical bodies in our country, and any expressions of sentiment in reprobation of their proceedings, whatever they might be, and however despotic their bearing.

You seem, sir, to have set out, in the beginning of your "defense," with the principle that any expressions of indignation at ecclesiastical usurpations, are evidences of "malignant" feeling, and ought to be perused "with disgust." You seem to take it for granted that wrong "motives" and ambitious "designs," are never to be ascribed to gentlemen of high official standing in the churches, without furnishing a fit occasion for every good man to start back "amazed" at the recklessness and audacity of him who shall adventure to make the charge! You seem to have conceived of no virtuous or praiseworthy object any person could possibly have, in exposing what he conceived to be a dangerous clerical usurpation, that threatened the liberties of his country, the purity of the church, and the destiny of mankind. You seem to have supposed that every attempt of reformers to "set a great assembly" of the common people "against" the oppressive aristocracy of a nation, (c) must necessarily involve an "appeal to the most malignant passions." Understand me. I am not here taking for granted the oppressive character of those acts of the ecclesiastical bodies in our land, which were mentioned in the Annual Report. I am only exposing a sophistry which blocks up the very vestibule of the inquiry. You will not admit, I presume, that you intended to take for granted, in the outset, the innocence of the General Association of Connecticut, of the charge in the Annual Report. You understood, with sufficient distinctness, the import of that charge, and you very well knew that its correctness was the very point at issue in the discussion.—And as you could not have meant to take for granted the grand fact in dispute, I am constrained to understand you as laying down the principle I have unfolded. On the character of that principle, I need not farther enlarge.—Of its tendencies, it needs no wizard seer to predict. It stamps "recklessness" and "malignancy" on every one who, on any occasion, or in any exigency, shall expose the "designs" of ambition. It labels "with disgust" every page of the writer who, in the hour of apprehended peril, presumes to call tyranny and proscription by their right names. Marvel not, I beseech you, if many of those who perused Anti-Slavery documents "two years ago with disgust," should now stand "amazed" to see the General Association of Connecticut standing in a position which could be supposed to need a "defense," commencing with the assumption of such a principle.

(To be continued.)

(c.) Nehemiah v. 7.

GERMANY.

Sabbath breaking is the crying sin of Germany. Knitting, sewing, shoemaking and store-keeping, and similar occupations are often continued on Sabbath as on other days. Parties of pleasure, balls, feasts, shows and the like distinguish this day—while the most pious only observe it, by attending church at least once. Tholuck's studies as much perhaps on Sunday as on any other day in the week, excepting perhaps that sometimes he is prevented by having company. You will not then expect to hear of crowded churches, prayer meetings and revivals. There are here six churches for 25,000. In each

of these there are on an average, 3 services on every Sabbath, and some one or two more during the week in some. Excepting however the occasions on which some gifted man officiates, the audiences are very thin. I have seen as few as fifty or sixty—I have heard of cases where there were only two or three, and Tholuck says in a sermon preached and published just before my arrival, that in places in Germany it has been sometimes necessary to delay public worship for want of an audience. Who mourns in secret places over these things? But few, though I hope some. I have made the acquaintance of one pastor who is an example to ministers any where, except with regard to his views on the Sabbath.

These may be palliated, but not excused, by saying they are those of the reformers—and have come down as correct from the days of Luther. They result from the contempt, so to speak, thrown on the Old Testament. Its religion was a mere preparation for the New Church not the same in substance. The Jews are an uncultivated, rude people, and the Sabbath but one of those ceremonial institutions, which the freedom of a better dispensation has laid aside. If the pentateuch, for instance, be inspired, which the rationalists boldly deny, its inspiration adds but little to its binding authority. Their views, it is hoped, are giving away somewhat to better, under the influence of such men as Tholuck, but they are the views of many, who rank among the orthodox and evangelical.

The doctrine of predestination is scowled at—and a student conversing with me, boldly denied Paul's inspiration in Rom. ix., when that chapter was urged on his attention. This however is a rare step. The New Testament is generally received. Tholuck and others get along with predestination very much as our Methodist brethren. By the by, it is curious to read T's remarks where he in a sermon commends the piety of the French Swiss and Hollandish Calvinists and ascribes it to their views of this great doctrine, and then levels his cannon to bear it away, or rather his metaphysics to explain it down.

Speculation and philosophy, falsely so called, that of man's mere reason, are the great efforts of German scholars. Here they entrench themselves and proudly set at defiance the force of all revealed truth, which does not tally with the results of their reasonings. The people generally, are early and well instructed in the letter of the Bible, at least provision is made for it, but even that is not always done; they have however, but few spiritual instructions.

The young men come from the gymnasia to the universities, without any correct practical views of religion. They study it now as a science, those who are theologians, and as the means for earning a livelihood, few look farther. The eye and hand of one of the most despotic and best administered governments in the world, is on them, and every nerve is strained to possess the necessary literary qualifications—but as Professor T. who told me, “I have come from an examination of a candidate, and gone to my room and wept, as I reflected that I had been one to sustain a young man's examination, who has not a spark of piety, but the law asks a candidate no question except on his literary acquirements, and I could not.” I believe he is a pious man, and his views of the Sabbath aside, most upright in his walk. Then I think he is uneasy, and he is evidently feeling and working his way to produce a change.

The philosophy and philology of Germany are not alone guilty of the low state of religion. The natural man is in the pulpit of her churches, and “as priests, so people.” I know of nothing which would probably under God, so soon change the face of things, as the infusion of the missionary spirit. My dear sir, pray for Germany. Oh what a lever in the moral renovation of this world might the German church become if imbued with piety!—South. Rel. Tel.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 29, 1837.

THE INSANE POOR.

On Sabbath evening last, we had the pleasure of listening to an interesting address in the Center Church from Rev. Louis Dwight, Secretary of the Prison Discipline Society, on the condition and wants of the insane, especially among the poor. As many were prevented from attending by the inclemency of the weather, we suppose it will not be unacceptable to them, and to our readers generally, to present them with such notes of the discourse as we were able to take. Justice to Mr. Dwight, however, obliges us to say, that our readers who did not hear him, will get a very inadequate idea of his admirable address. After reading the account of the lunatic in the seventeenth chapter of Matthew, he remarked that from these words, we derive the doctrine that proper attention to the lunatic is a Christian duty. He then proceeded to his subject, dividing it into the following general heads.

1. *The number of the insane.* It is supposed that in the United States the ratio of lunatics to the whole population, is as one to one thousand. Examinations have been made in New Hampshire, Vermont, and New York, and in these states the ratio rather exceeds than falls under this estimate. The number of deaf and dumb persons in the United States is reckoned to be one to every two thousand inhabitants. But although their situation is certainly not more pitiable than that of the insane, they have received far more attention, and public provision has been much more extensively made for them. In Connecticut, some years since, circulars were forwarded to intelligent individuals in different parts of the state, soliciting information on this subject. Answers were received from seventy towns, from which it appeared that in these were 510 lunatics. From the data afforded them the committee concluded that the whole number in the state could not be less than eight hundred, and believed it to be one thousand. This estimate would give a larger proportion than has been observed elsewhere; but perhaps the difference can be accounted for by supposing the examination to have been more thorough. It is safe then to conclude that in this country there is one insane person to every one thousand individuals. In Scotland the proportion is as one to six hundred; in London, one to six hundred; in Paris, one to three hundred and fifty; in Norway, one to five hundred and fifty; and among the Quakers in England, one to three hundred and fifty eight. No reason is known why there should be more of this unfortunate class among the sober, temperate and industrious Quakers, than among the rest of the community. Nor is it believed that there are. The difference is probably to be attributed to the fact that among the Friends more attention has been paid to their condition and wants than elsewhere.

2. *The suffering condition of the insane poor.* According to the census of 1820, there were thirty confined in the jails of the state of New York. A coroner's inquest was held over one who died in the jail in Albany, and the verdict was, *death by cold and nakedness.* In Massachusetts, several years since, it was ascertained that

thirty were confined in prison. This fact was published in the second report of the Prison Discipline Society, and excited considerable attention; and shortly after, the sum of twenty five thousand dollars was appropriated by the Legislature of that state to build an Asylum at Worcester for the insane poor. When the building was completed and the institution opened, it was found that instead of *thirty*, there were *sixty* of this unfortunate class to be removed. The superintendent in one of his reports, some years since, communicated the fact that *one half* of their patients came from dungeons. It is ascertained that there are now *three hundred* lunatics in jail in the United States.

In 1832 a report was made on this subject to the Legislature of New Hampshire, from which it appears that there were *seventy six* in houses of confinement; some in jails, others in out houses, and others still in cellars, exposed to cold, nakedness and all manner of suffering, and often treated with the most shocking barbarity. One insane woman who was confined during the winter in a room where there was no fire, had both of her feet frozen to such a degree that amputation was necessary. Another female was confined in a garret, the roof of which was too low to allow her to stand upright. In this situation she *grew double*, and now walks on her hands and feet.

To come to your own state; *there are now four lunatics in the state prison of Connecticut*. I will not attempt to describe their condition; I should be ashamed in this house of God to do so. I only ask you, when you go there, to see them yourselves. A member of the New Hampshire legislature rose in his place not long since, and seriously proposed that all the lunatics in the state should be confined in prison to keep them from mischief. In this state it has been found necessary to confine maniacs who have committed horrible crimes in the state prison. But that is no place for them. The Directors and Wardens feel that it is no place for them. It is manifest that they should not be treated as criminals and felons. But what shall be done? They cannot be received into the Retreat for the insane at Hartford, because in that institution there are no means of support for them. *An Asylum like that at Worcester must be provided for them at the expense of the state*. Then it will no longer be necessary to send your insane to the prison at Wethersfield. *Twelve* of the inmates of the Worcester Asylum, who have received the benefits of that institution, have committed homicide.

3. *Causes of this suffering condition of humanity.* Insanity is *disease*, not *crime*. It is sometimes not even immediately connected, so far as the human eye can see, with *wrong doing*. The following are among its causes; viz.—loss of friends, loss of property, disappointed hopes, thwarted affection, constitutional infirmity, etc. These are among the most *frequent causes of insanity*. It is true that insanity is often occasioned by intemperance; but who does not feel, when witnessing a scene of suffering, that duty calls him to relieve it, as far as possible, even if caused by wickedness and sin? The curious fact is mentioned in the report of the committee on the Retreat for the insane, that insanity is frequently occasioned by *sympathy*, and that when one member of a

family becomes insane, unless he is soon removed, some other one of the family will probably become so likewise. In support of this fact it is stated that there were *forty* persons, descendants of one man, in Litchfield county who were insane.

4. *Means of cure.* Briefly and generally the principle is, *an asylum instead of a prison*. In erecting an asylum, the *location* first demands particular attention. It should be *retired*, in order that nothing may occur to excite the patients; it should be surrounded with beautiful scenes of nature and art, to draw off their attention from themselves, and to fill their minds with pleasant and agreeable images; and should have plenty of fertile land attached to it, on which they may be employed in farming and gardening. The necessity of this last provision was so strongly felt by the Legislature of Massachusetts, that they appropriated seven thousand dollars, a few weeks since, to purchase land for the Asylum at Worcester. An Asylum for the insane should have at command abundant springs of soft and pure water for purposes of cleanliness; it should be in the vicinity of enterprising and Christian people, who will feel disposed to visit them and sympathise with them; in a word, every natural advantage should be sought for as a means of restoring reason, which a rational being would desire, as a means of enjoying himself, and increasing his happiness. The institutions in the United States thus far have been erected on this principle. The probability of cure is greater in large institutions, than in small, because in the former a more perfect classification can be made, and on this success greatly depends. It is found in all Asylums that the insane act more powerfully on each other in correcting wrong conduct, than rational persons can act upon them.

The construction of the building also demands particular attention. The apartments of the physician must be in the center; so that he may be surrounded with his family, and be easily accessible to all. It should also have a *place of worship*. The importance of this is almost a new discovery; but so fully satisfied have the Legislature of Massachusetts become with regard to it, that within a few weeks they have appropriated three thousand dollars for the purpose of erecting a chapel.

A *proper system of management* is even more important still. In this system, love must be "the fulfilling of the law." None should be engaged in or about an Asylum for the insane whose characters are not lovely. The Superintendent in particular should be filled with a large portion of the spirit of Jesus Christ. The late Thomas G. Lee, Superintendent of the Mc Lane Asylum, formerly of your city, possessed the most amiable and lovely Christian character that I have ever met with. To show the power he had over the furious and raving, I will relate an incident told to me by the man himself who was the subject of it. He was so much deranged that his friends determined to place him in the Asylum at Charlestown. His father and brother accordingly left home with him in a private conveyance, without informing him of their object. When he discovered it by their turning into the Asylum grounds, he became furious, and threatened to take their lives before he left them. Dr. Lee, on coming to the door, immediately discovered the state of

the case. Stepping up to the insane man, he invited him to take a ride with him in his carriage. To this the man consented; the carriage was got ready, and they drove off together—the friends of the young man all the while expecting that he would murder him, or at least make his escape. They were gone an hour, and during this time Dr. Lee freely entered into his feelings, kindly sympathised with him, and completely won his confidence. When they returned, the man said to his friends: "You may go home. I do not wish your presence. I have found a friend, and I have determined to stay sometime in his family."

To illustrate the benefit of employment, I will mention a single fact. One of the patients of the Charlestown Asylum, a book-binder by trade, had been three years in the institution without experiencing any benefit. On the erection of the book-binder's shop, he employed himself in his former trade, and immediately began to recover. In four months he was well. The females of this Asylum have associated themselves into a sewing Society, and the proceeds of their labor is given to some benevolent object, decided upon by the majority. They meet weekly, on Tuesday, shortly after dinner. To prepare for this occasion they pay particular attention to their dress, and their conduct when assembled would not disgrace any sewing Society in the land. After tea they make a social visit to the Superintendent and his family. Dr. Lee, for some weeks before he died, was accustomed to hold evening prayers daily with the patients, and also public worship on the Sabbath. Of the 126 in the Asylum, 95 have attended with considerable punctuality. Their attendance has been entirely voluntary, and is generally regarded by themselves as a great privilege. One poor female who was so deranged as habitually to indulge in furious outcries, begged permission to attend the chapel exercises. She was told she might attend if she would keep still a certain length of time. She immediately procured an old stocking, and out of it made a ball which she stuffed into her mouth whenever she felt inclined to make a noise. By this means she succeeded in gaining admittance to the chapel, and her conduct while there was perfectly proper and decorous. The insane generally in religious worship are extremely orderly. It would not be too much to say that they pay much better attention to the speaker than common audiences. This will not appear strange, if we keep in mind the fact that many of them are insane on only one subject. One of the patients of the Asylum at Charlestown walked out one day to enjoy the warm sun, which had not shown before for twenty days. The weather in fact had been peculiarly unpleasant from a cold and damp east wind which had prevailed during most of the time. A friend met him and remarked that they ought to be thankful to see the sun shining once more. "If I were governor of the universe," he replied, "it should not shine as it does now, after all the complaining I have heard about it."

After stating, to some extent, the favorable results of proper treatment, and mentioning that in the Connecticut Retreat, one of the most successful in the world, *eighty-eight* out of one hundred were restored to their friends, and of the old cases *fourteen* out of a hundred, he con-

cluded by urging upon his audience the duty of gratitude to God for the use and continuance of their own reason, and of prayer for those whom He, in his inscrutable wisdom, has afflicted.

ANNIVERSARIES IN NEW YORK.

The list which follows of the principal meetings of the anniversary week, we copy from the New York Observer. We trust these meetings will be fully attended, and that Christians will feel that whatever else may take place, the noble societies which they have sustained during so many years must not be allowed to fail.

Monday, May 9.

Amer. Seamen's Friend Soc. 7, p. m. Tabernacle.
Tuesday, May 10.

Amer. Anti Slavery, 10, a. m. Tabernacle.
N. Y. Sunday School Union, 7, p. m. Tabernacle.
N. Y. City Colonization, 7, p. m.

Wednesday, May 11.

Amer. Tract, 10, a. m. Tabernacle.
Amer. Home Missionary, 7, p. m. Tabernacle.

Thursday, May 12.

Amer. Bible, 10, a. m. Tabernacle.
Presb. Education, 7, p. m. Chat. st. Chap.

Friday, May 13.

Amer. Board For. Missions, 10, a. m. Tabernacle.
N. Y. Acad. of Sac. Music, performance 1-4 before 8, p. m. Tabernacle.

N. B. Clergymen visiting the city to attend the approaching religious anniversaries, will be directed to families, where they will receive the usual hospitalities, by calling, on arrival, at the bookstore of Ezra Collier, (late John P. Haven's) 148 Nassau st.

Cards, with a list of anniversaries, will be furnished gratis.

MR. GOODELL'S REPLY TO REV. LEONARD BACON.

—Our readers will remember that we published, a few weeks since Mr. Bacon's letter to *Genit Smith Esq.*, in defence of the General Association of Connecticut, against the New-York State Anti-Slavery Society. A reply to that letter by *Wm. Goodell Esq.*, editor of the "Friend of Man," a periodical published at Utica, has just appeared in that paper. A part of it we have transferred to our columns, and propose to publish the remainder next week. Our reader will thus have the opportunity of looking at both sides of the question.

On reading Mr. Goodell's reply, we notice some mistakes in matters of fact. As these however will probably be corrected by Mr. Bacon himself, we forbear to notice them. With regard to Mr. Goodell's insinuation that perhaps we might refuse to admit his reply into our columns, we must be permitted to remark, that no religious paper in this country has been more liberal in admitting articles on both sides of every important question than our own. This course we still intend to pursue. Our maxim is: *Magna est veritas, etc.*, and we fear no discussion whatever, if it is only conducted in a Christian spirit, and with the desire of arriving at the truth.

JOURNAL OF THE AMERICAN TEMPERANCE UNION.—We are requested to mention that a copy of this periodical will be sent gratis to every minister of the

and who will forward ten subscribers. We do so with pleasure; and embrace the opportunity to remark that the Journal thus far has been conducted with very great ability. If the same attention continues to be bestowed, it will soon gain an extensive circulation, if it has not already. It is published on the 15th of every month, at the office of the Union, No. 144 Chesnut Street, Philadelphia, at \$1 per annum for a single copy.

ELEMENTS OF MORAL SCIENCE: by FRANCIS WAYLAND, D. D. President of Brown University, and Professor of Moral Philosophy. Abridged and adapted to the use of schools and academies, by the author. Second edition, revised. Boston: Gould, Kendall, and Lincoln, 1836. 12 mo. pp. 239. Price 67 cts.

President Wayland's reputation is too widely extended to make it necessary for us to mention who he is, or what is the rank he occupies as a writer on moral science. The book before us contains the same general views with his work on Moral Philosophy, adapted to the capacities of a younger class of learners. That it is wholly free from error on all the complicated questions of morals, is more than we should venture to say; but that the principles advanced in it are more correct, and far safer as a guide to the young than those contained in the common books on Moral Philosophy, we are very confident. We trust it will be extensively introduced into schools and academies.

TRAVELS IN GERMANY, PRUSSIA AND SWITZERLAND: BY HENRY HESTAND.

Including some account of his early life, conversion, and ministerial labors in the United States. Edited by a minister of the Gospel in New York. New York. John S. Taylor. 1837. 12mo. pp. 199.

The title of this work expresses nearly all that can be said about it, without going into an extended notice. There are some interesting facts mentioned in it, which to us at least are new. Of the celebrated Professor Neander, we are told: "He is by birth a Jew, but a sincere believer in the Messiahship of Jesus Christ. He is a man of middle stature, rather slender, of dark complexion, black hair, deep black eyes, with very prominent brows. His outward appearance indicates any thing but greatness, and his dress any thing but neatness."

Both of these works are for sale at the S. S. Depositary.

For the Intelligencer.

PIOUS ERRORS.

No. 2.

Social prayer is highly important in its influence upon individuals, upon the church and upon the interests of religion in general. It kindles and fans the flame of christian love: it cements the bonds of paternal union and begets a mutual desire to do good to the household of faith. Any thing therefore that disturbs the unity of supplication, dissolves the bond which holds a praying community together, at the same time that it interrupts the communication of blessings from God to man.

This is an idea which has not always received proper

attention. Men are not constituted in all respects alike. And if they were naturally, divine grace has made a difference which, more or less strangely, marks all the subjects of it.

The humble disciple of Christ when he comes to the throne of grace, solemnly expresses the deep feelings of his heart, and yet in language somewhat peculiar, it may be, to himself. In their intercourse with each other men have their peculiarities, and eccentricities, and foibles too; and it is expecting too much, perhaps, to suppose that they will not appear, to some extent, in their religion. Still there are eccentricities and foibles so gross in the character of some men that they are not to be induced in religion. Men who are in the habit of using extravagant expressions and of inducing their supposed wit among mankind, may sometimes, if they have no piety, or but little, do the same thing in their address to God. They may with little or no piety, so far forget the awful majesty of God and their own characters, that they shall rush thoughtlessly into his presence. And they may be so unmindful of the manner and of the feeling suitable for a suppliant, as to be guilty of carrying their folly with them to God. It has seemed to me, in some instances, that men thought when they came to God in prayer, that he would be better pleased with them for solemn cant, and drollery and witticisms, (for I can give no better names to their sacreligious attempts.)—Nay; it is not altogether uncommon to hear expressions in prayer which are absolutely ridiculous, and even studiously so. I need not say how such attempts disturb all devotional feelings and solemnity. The throne of grace is the last place to attempt to be witty or humorous; no consideration can justify it; no circumstances can palliate it. It is an abomination to God; it is contemptible in the view of man; it exhibits an utter destitution of every feeling with which a sinful man should approach the holy God. It shows that the prayer was not intended to be heard in heaven, but for the gratification of an unsanctified heart, and the entertainment of wicked men; it is the offering alike of impiety and of ignorance. Whenever it occurs, the spirit of devotion is gone; the solemnity of the meeting is dissipated, and the Spirit of God takes his departure, unless, with uncommon effort, the worshipers take hold on the Lord.

But another evil is of too frequent occurrence which is far more to be deprecated and censured than even levity in prayer. It is expected that some men will make themselves ridiculous, even in their religion; since they are wont to do so every where else. But it is not too much to expect, that good men will not be *impious* in their addresses to the Supreme Being. And yet the writer has heard language used in prayer which, if not impious, was so near to it that it would be difficult to tell the difference. And I am quite certain that it would be impious for me thus to address the majesty of heaven.

But when a company of christian friends meet to pray, they come together to confess their common sins and to implore a common blessing. And while one addresses the throne of God's grace, his voice is the voice of all the rest. They use that voice for their common purpose.—They expect to adopt the language of that one voice.—But what an annoyance to a pious heart intent on ob-

aining God's blessing, to find himself perpetually obliged to qualify the language used, or to withhold altogether his *amen*. Bad enough it is to be disturbed by what is frivolous, but exceedingly painful to listen to language addressed to God whose mercy we implore, which is either insulting and profane, or in a most revolting proximity to it. In social prayer we can scarcely be too cautious about our language, that it may be the language, at least, of piety and reverence for God. It is not ours but the language of many; and hence every expression of a doubtful character should be avoided, without presuming that "we are the people, and wisdom shall die with us;" and without presuming that the tastes and feelings of others are all wrong if they chance to differ from us.

Nor is this a matter of taste and feeling.—It is a matter of principle; and the question to be disposed of is not, in what manner, or, in the use of what language shall God be worshiped? But it is whether man shall insult and profane the name of that God whom they profess to adore? A pious man will be disposed to make all necessary allowance for want of cultivation and learning and will not fail to be edified by the pious attempts of ignorant men; but *pious profanity* must every where meet with his decided and hearty reprobation.

For the *Intelligencer*.

MINISTER'S SALARIES.

No. III

"So hath the Lord ordained that they which preach the gospel shall live by the gospel."—1 Cor. ix. 14.

It has been the glory of New England highly to respect and generously support the ministry. During her whole past history nothing can be found more to her praise than her profound regard for the institutions of religion. It is cheering to view, though in the scenes of by gone-days, a minister entering upon his pastoral duties. The people accept him as their spiritual teacher, counsellor and friend. They expect him to watch over them in the gospel, while he lives. He expects to fulfill among them his ministry; with them sleep in the dust of the earth, and rise together with his charge to judgment. His interests are identified with theirs, while he sustains to them the relations of citizen, pastor, and father. Sacred ties bind him to his people, which awaken deeper and tenderer feeling every year of his ministry. The people meet him with a "settlement" sufficient to place him at once in easy circumstances. Such hitherto has been the support of the Christian ministry that our fathers in the work could retire from their duties, when warned by their infirmities or wishes of their people, and still have a competency for their remaining years. This shows the liberal support of the ministry in former years.

But the times are given to change, and such is the change in the thing in question that whoever enters the ministry, need expect little if any thing more than a bare subsistence while he lives, while want shall be his legacy to his family at his death.

It may not be inappropriate to allude to some of the causes of the present deficiency of ministers' salaries.—The cause is not to be attributed entirely to the covetous-

ness of the present generation, or any intention to oppress the ministry.

One cause is the ignorance of the great mass of community of what amount is necessary to support a minister's family. They do not know the actual expenses of their own families. They have no occasion for an estimate. But a small part of their means of living ever exists in the form of money. Others who can estimate their yearly expenses do not usually make any allowances for a minister's peculiar circumstances, which require considerably more than the same family would in private life.

Another cause is, the salaries of ministers in former times is made the standard now. "Why, \$350 used to support a family and more; how much more will \$450 or \$500 do it." Not to fast; mark the difference. The cost of minister's education is more than doubled. It now requires a little estate. The pastor settled on his \$350 received also a "settlement" of about \$1000, which was about equal to twice that sum at the present time. The support of a family now requires almost or quite the sum it then did. While the minister was then himself a laborer, he now must expend all his strength among his people. The single fact that ministers formerly received a salary of \$350 is remembered, and nothing else is taken into the account. Their settlement and salary was no doubt as valuable for all the purposes of living, as double that same settlement and salary now. That their salaries far exceeded present salaries, is evident from the fact that they rendered a minister gradually independent, while in the same places five or six hundred dollars now fails to support a family. Such a standard and such an application of it, cannot fail to lead people into error.

But to our text. "So hath the Lord ordained that they who preach the gospel should live of the gospel." What must a preacher of the gospel receive that he may live of the gospel? We subjoin an estimate for one of our country parishes of the better class. Suppose a minister's family to consist of himself, wife, three children, and a domestic.

Clothing for himself and wife,	\$125
Clothing and education of children, at \$25 each,	75
Wages and board of Domestic,	125
Horse keeping,	50
Rent,	50
Fuel,	50
Meat,	60
Flour,	50
Sugar and molasses,	30
Butter and lard	35
Tea, coffee, and milk,	25
Postage,	15
Traveling expenses,	40
Periodicals and books,	25
Wear and tear of furniture,	30
Benevolent purposes,	20
Incidentals not specified,	40

\$345

The above is known from some experience and observation to be a moderate estimate of a minister's expen-

of living. Yet many in such circumstances are receiving only \$500 or \$600 for their services. Some of the above items may be dispensed with in certain cases, such as a horse or domestic, but not often can this be done without detriment to a pastor's usefulness. The consequence is, the salary comes short of meeting the actual expenses of a minister's family. This is preaching the gospel but not *living* of the gospel. Many instances are known to the writer, of ministers expending over and above their salary, from \$50 to \$200 per annum. We might mention the case of one who has been in the ministry some six or seven years with a salary of about \$500—and during this time has actually sunk one thousand dollars! Not long since, a brief catalogue of a minister's library was put into our hands, stating that the library was to be disposed of for the benefit of the surviving widow, in indigent circumstances. We might speak of calling upon ministers' families at dinner hour, and finding them dining upon vegetables, because necessitated to practice the most rigid economy. We might speak of visitors calling upon families like these and partaking of their humble repast, not without feeling "we are eating the bread of a family in want." We might draw aside the curtain and present the poverty of many such families, but we forbear, lest we wound the feelings of those who have suffered in silence and without a murmur.

We do not complain of our work. We love it. No greater affliction could befall us than to be compelled to relinquish it. Sooner would we preach the gospel and endure poverty, than forsake our work could we gain an independent fortune by a single speculation. But our willingness to preach the gospel, and endure for the gospel's sake, is no reason that while we do this we should not live of the gospel.

For the Intelligencer.

MINISTERIAL SUCCESS.

From the time of choosing a profession, the acquirements of the mind are, perhaps unconsciously to the individual, all directed into the one great channel, where all his energies are afterwards to be employed. This is remarkably the case with physicians and lawyers.—Their studies are valued just in proportion as they contribute to throw light on law and physic. They look eagerly forward to the time when they shall give themselves wholly up to the pursuits which they have chosen, and all their talents and acquirements be absorbed in the great object of life.

How much ought such feelings to characterize a candidate for the ministry? Yet how seldom do they appear. Surely, as their object is so much greater, and the rewards held out so much superior, they ought the more ardently to enter into the spirit of their profession. But they can sometimes hear it slandered without attempting its defence, undervalued without pointing out its claims to superior excellence, and even enter it unwillingly, with an expressed preference for law!

The peculiar sort of training which a soldier undergoes is not more requisite to fit him for the station which he is to occupy, than prayer and faith and effort, for the success of the christian minister. It depends not on his own strength. His beauties as a writer, his power as an orator, sink into insignificance if he breathe not the spirit of the gospel he proclaims. His prayers in the closet will constitute his most efficient eloquence, and his well-worn bible his richest treasury of knowledge. A strong faith will serve as the best imagination, and an

earnest manner, amply supply deficiency in personal graces. A well founded hope of immortality will exceed the strongest enthusiasm, and a firm belief in the truth of the bible excite the strongest courage.

With a mind well strung with moral and religious principles, with a heart untrammelled by earthly bonds, burning with the pure love of devotion, with a firm resolution to exert every energy in the service of God, the christian minister *must* succeed. He serves God, lives in Christ, preaches with the promised influences of the Holy Spirit, and receives the reward of general salvation, the welcome plaudit, "Well done good and faithful servant, enter into the joy of your Lord."

X.

YOUTH'S DEPARTMENT.

A LITTLE BOY'S INQUIRY ABOUT HIS SOUL.

Samuel Wyke Kilpin, when a little boy, ran up to his father, who was working in the garden, exclaiming,

"Papa, papa! I want to ask you a question: Where was my soul, before it came into this body?"

"My dear boy," I replied "it would be better for you to inquire where it will go, if it were now to leave the body."

"O papa!" he said, with an inexpressible look, "it would go to heaven! that is sure—that is settled."

"Alas! my dear boy, I wish it may be so settled." I rejoined; "that would be of much greater importance than to know where it was before it entered your body.—What led you to propose such a question?"

"I don't know," the dear little boy replied, "but it just entered my mind."—Then off he ran.

Because this little boy was young, and had not committed many sins, he thought he should surely go to heaven. But by and by, his mind began to be in a great tumult, occasioned by a new chain of feelings. He began to be conscious that it was not so certain after all, that he should go to heaven. Leaving his father and mother, he made a sudden retreat from the room, when with his heart all emotion and big with sorrow, he shut himself in a dark parlor, unperceived by any one of the family. His mother accidentally went into the room some time after, with a candle, and found the young penitent on his knees in earnest prayer. She was alarmed, and disturbed him. Covered with confusion at being caught in that position, he effected an instant retreat to his room. Like Saul of Tarsus, he had often presented the service of the lip to his Maker—he had been taught with his first lisping voice, to address his Saviour; and I believe the child-like forms were never omitted, morning or evening.

O, how often had I entreated my God, that whilst my child was on his knees repeating the words of prayer, he would be pleased to breathe into his soul the spirit of prayer! My language was, "O that the Lord, the Spirit, would make this child like Samuel, a spiritual worshiper!" He had feared the Lord from his infancy; but now, behold the lad at seven years old, whose heart the Lord opened, prostrate as a poor sinner at the foot of the cross, pleading for mercy through a crucified Saviour.—His mother had permitted him to enter his room alone, but kept her station near the door:—his groans and sighs increased her alarm; she sent for me; I hastened to him, and witnessed a sight which can never be forgotten, Yes! I beheld my petition answered in the agonizing prayers of my only child. With hands clasped together he sat on his bed, his eyes turned heavenward; tears plentifully bedewed his cheeks. I heard him, with indescribable anguish, imploring the mercy of our Lord Jesus Christ. His affectionate mother, at a little distance from him, sat weeping. Convulsed with different feelings, I approached his bed, when taking my hand, he exclaimed in agony.

"O, papa, papa, your sermon to night has shown me that I am wrong, that I am a lost sinner. You said that

those persons who had never gone forth weeping, would never return rejoicing; and alas! till now, I never knew what sorrow for sin meant; therefore I have no scriptural right to peace or joy. O, papa, papa! what shall I do?"

"Be calm, my dear," I replied, "the case is not a lost one."

"But I am lost," he quickly replied. Clasping his hands, with a heart-rending groan he said. "I have no right to joy, if destitute of real sorrow for sin. I feel that sin is a burden. O! I have been deceived all these years! What an awful thing is self-deception! O that the Spirit would witness with my spirit that I am born of God."

Early the next morning he entered the room where his father was, and with his usual bow and salutation, said, "Good morning, papa!—good morning, papa!"

"Good morning, my darling, how are you? Come to my arms, I want to ask you a question or two.—When at your door last night, I heard you exclaim with great eagerness, 'O that the Spirit would witness with my spirit that I am a child of God.' Did you mean that the great and blessed God would speak to you, a poor little sinner, with a voice from heaven?"

With a look that now rends my heart, he said, "No, papa! I should be ashamed of such a thought."

"Well, my child," I replied, "I am glad that you had no such desire or expectation. But, tell me, what did you mean?"

"I mean," he said, with the firmness of a man fifty years old, "that I wished the Holy Spirit would work in my heart what he has written in the Bible, and then let me see it."

"And do you now desire that your whole heart may be sanctified and devoted to God?"

"Yes papa, he replied with strong emotions, 'I do.'

"Cleave then to the Saviour, my dear child, praying for his mercy, and it shall be granted."

He did so, and in a short time found peace in the Lord Jesus Christ.

REVIVALS.

REVIVAL AT PALMYRA, MO.

Extract of a letter to the editor, dated March 9th, 1837.

The first manifestations of the presence of the Spirit were at the preparatory School of Marion College, near Palmyra on the 31st of Dec. last. The students with a number of persons from the village, were assembled in one of the Recitation Rooms for prayers. A general solemnity pervaded the meeting, and one and another of the impenitent students arose and requested an interest in the prayers of Christians. This was done without any solicitation on the part of members of the church, and produced much feeling. The meeting closed at 9 o'clock, and a meeting was appointed at 11 o'clock. This season was one marked by the powerful presence of the Holy One. Almost all the unconverted retired under deep distress for sin. On the following Sabbath about 30 professed to be anxious to know the way of life, and two or three to be in possession of a trembling hope. The meetings were continued every night during the week. On the second Sabbath in the year, the second church of Marion College, was organized, and 48 persons admitted members, of whom 29 were admitted on profession.

In Palmyra, a spirit of prayer and diligent self-examination commenced among members of the church. Consequently, a series of conference meetings were commenced. Rev. Messrs. Gallagher, Gray, Potts, and Cochran the pastor of that Church, conducted the services. The meetings continued to increase in interest, but nothing special was observed until the Sabbath when the general solemnity that pervaded the assembly and the tears of the congregation gave evidence that the Lord

was blessing his word. A few at night requested an interest in the prayers of the church.

On Monday the members of the church visited the families of the town, and urged upon them an attention to religion, and on that night, notwithstanding every thing in the state of the weather was adverse, the house was filled, and the interest manifestly increasing, and 20 or 30 persons presented themselves as inquirers. A general seriousness prevailed throughout the town, and probably few families could be found not impressed with a religious awe. So far as we can ascertain, about 30 have indulged a hope; a considerable portion of them heads of families. There are connected with the college 115 students, of whom 90 are professors of religion, and between 30 and 40 of them have their attention directed to the gospel ministry.—Richmond Tel.

LOWER PROVIDENCE, JEFFERSONVILLE, PA., MARCH 27, 1837. Extract of a letter from Rev. Robert W. Landis, to the Editor of the Philadelphia Observer.

When I commenced my ministry here, upwards of a year ago, the church was in a deplorable condition. Discipline and catechetical instruction had been totally neglected for many years. Not over three or four of the members were possessed of the Confession of Faith. The deplorable consequence of such a state of things, were every where apparent. The affections of the youth were almost entirely alienated from the church of their fathers; and in place of the true doctrines of Presbyterianism, the extremes of Arminianism and Antinomianism were observable. Still the most generally prevalent, and deep-rooted heresy was *indifferentism*; or an almost total indifference to the doctrinal truth.

As soon as possible I procured several dozens of the Confession of Faith and form of government, and prevailed upon nearly every family of the church and congregation to take one or more copies. At a proper season catechetical instruction was commenced publicly, on the Sabbath, and discipline was revived. From that time there was a perceptible increase both in the numbers and in the seriousness of the congregation; I also commenced the practice of holding evening meetings several times a week; and particularly did we observe the monthly concert of prayer for missions, which had never before been celebrated by this church. All these meetings, and particularly the last were greatly blessed.

Under these circumstances we concluded to hold a protracted meeting. Failing to procure the assistance of any brethren of the Presbyterian denomination, (a goodly number of whom had been earnestly invited,) I wrote for brother John Guldin, of the German Reformed Church—he came and preached five days in succession, and many professed to yield obedience to Christ. Never have I seen a congregation more awfully and intensely solemn than ours, during these meetings.

Yesterday, (it being about a month or six weeks since our meeting) twenty-eight were, on profession, admitted to the full communion of the church. The revival is still in progress, and the deepest seriousness prevails throughout the church and congregation.—Rich. Tel.

A great revival has lately been experienced in West Harwich, Mass., and is still going on in power. Upwards of 150 have already experienced a change of heart.

In Lebanon, N. Y., there has recently been a deep and solemn work of grace; a number have professed to "find him of whom Moses in the law and prophets did write, Jesus of Nazareth."

Sixty souls have recently experienced emancipating grace in Tuckerton, N. J.

In Lima, N. Y., the Lord has revived his work. A number of the students of the Seminary in that place

with many of the inhabitants, give good evidence of regeneration.

The towns of Louisville and Massieuvs, N. Y. have been visited with showers of mercy during the past winter, and 120 souls are subjects of the converting grace of God.

On Barnesville circuit, Pa., rising of 400 have professed conversion within a few months past. Men and women of every age and rank are among the converts.

On Painesville circuit, Ohio, 25 or 30 have lately found peace with God.

In Cambridge, Ohio, 64 souls were added to the number of the people of God in a late revival.—*Morning Star.*

ROCKY HILL, CONN.—We learn that nearly 30 persons have been propounded for admission in the Congregational church, and others are expected to come forward. The pastor, Dr. Chapin, is entering heartily into the work, and rejoicing in this fruit in his old age.

Evang.

UTICA, N. Y.—A letter to this office, from a friend in Utica, dated April, 17th, says, "The work of the Lord is prospering in Bleeker street church, and we trust the Lord is about to regenerate our guilty city. Pray for Utica.—ib.

ITEMS.

MISSION TO CHINA.—Rev. Mr. Shuck, Baptist Missionary, has left Singapore and taken up his abode for the present at Macao, in China. At this place other missionaries of different denominations are located—it is under the jurisdiction of the Portuguese government which secures full protection and safety to the missionaries.

NORTON ON THE GENUINENESS OF THE GOSPELS.—The American Stationer's Company have just issued a work on which Rev. Andrews Norton, formerly professor of Sacred Literature at Harvard University, has been engaged since 1819, entitled, "The Evidences of the Genuineness of the Gospels."

This volume contains the statement of the great body of the early Christians to the genuineness of the gospel. The next will show "the strong confirmation of the more direct historical evidence, afforded by the manner in which the gospels were regarded by the early Gnostic heretics, and then proceed to the collateral evidence of the genuineness of the gospels."

BEQUESTS.—It is reported, on what we consider good authority, that Mr. Fox of Augusta, Geo. lately deceased, and who a short time since gave five thousand dollars to Oglethorpe University, has made four or five of the principle benevolent Institutions of the day, the chief inheritors of his large estate—among which are the Bible Society, the Foreign and Domestic Missionary Societies, and the Free School in Augusta. It is supposed that about \$200,000 will be distributed among the benevolent Institutions of the country which he has remembered in his last will and testament.—*Charleston Obs.*

The Baptist church in Concord, N. H. have passed sundry resolutions, disapproving of the attempt to make a new version of the scriptures; and requesting the delegates from New Hampshire to the Philadelphia Convention, to ask the Convention for an expression of opinion on the subject.—*Chris. Watch.*

ANOTHER MISSIONARY FALLEN.—We have just received the melancholy intelligence of the death of the Rev. David White, one of the missionaries of the American Board at Cape Palmas in W. Africa. Mr. White reached Cape Palmas, on the 25th of Dec., 1836, and died Jan. 23d, 1837. Mrs. White was also dangerous-

ly ill, and not expected to recover. The information reaches us in a letter dated at Rio Janeiro, Feb. 23d, from the Am. Seamen's Chaplain at that port, Rev. O. M. Johnson, who had just seen Dr. Smith, surgeon on board the brig of war Dolphin, then 24 days from the Cape. Dr. S. saw Mr. White half an hour before his death, and kindly visited Mrs. White several times after the death of her husband, before the Dolphin sailed. Mr. White's death was the consequence of labor and exposure in the sun.—*N. Y. Obs.*

NEW YORK AND BROOKLYN FOREIGN MISSIONARY SOCIETY.—This Society, which is the principal auxiliary to the American Board, held its annual meeting at the Broadway Tabernacle on Wednesday evening.—From the Report of the Treasurer, it appears that its financial condition is better now than at any former period, the receipts during the past year having been more than 4,000 greater than those of any preceding year.—The whole income of the Society, from its establishment in 1827, to the present time, has been upwards of \$106,000, of which sum \$19,068 were received during the year ending 19th inst.

Eloquent and appropriate addresses were made the Rev. Mr. Spence of Brooklyn, Rev. Mr. Bacon of New Haven, and the Rev. Mr. Armstrong, one of the Secretaries of the Am. Board, but we have no room even for a brief notice of them.—*ib.*

Seventy-six hopeful conversions are referred to as the results of the tract distribution in the city of New York, during the past month.

Pennsylvania College.—This new institution is situated in Gettysburg, Pa., and appears to be in a prosperous condition. Rev. C. P. Krauth, is the President, and exclusive of the President, there are five Professors. The number of pupils, including those in the preparatory department, is at present one hundred and four. We hope this institution is destined to exert a salutary influence on the German population of Pennsylvania.

There has been a glorious revival of religion in Gettysburg of late, which extended to the College.

Dr. Rippon, the distinguished Baptist clergyman who lately died in London, was pastor of the church in Carter Lane, and successor of the learned Dr. John Gill, who was pastor of the same church for the period of 54 years. The pastoral office was filled by the two above named reverend gentlemen for the period of 117 years.

On the 30th ult. in pulling down the Presbyterian church in Allentown, N. J., Mr. David M'Kean, Jr. merchant, of that place, who had volunteered his services for the benefit of the public, was precipitated to the base of the building and instantly killed. He has left a wife and two children, with a large circle of friends, to deplore his loss.

PAY FOR YOUR PAPER.—If you do not—the editor cannot pay—the publisher cannot pay—the printer cannot pay—the paper maker cannot pay—the men employed in the paper mill cannot pay—the stationer cannot pay—the merchant will suffer loss—the tailor will be injured—the shoemaker may fail—the butcher and market-men will be disappointed, &c. All these will be injured—their engagements will be broken—their credit will be lost—their characters will be tarnished—their feelings must be wounded—their families must suffer—their business will be ruined—the paper must cease—and the community remain in ignorance for the want of it—and all because you would not pay for your paper.

The above, copied from an exchanged paper is a fair and concise enumeration of the various evils, resulting from the criminal negligence of subscribers,

in delaying to pay for their papers. We say criminal, for the sums due from individuals are so trifling, (usually varying from two to five dollars) that seldom, very seldom, can a person excuse himself on the ground, that he could not raise the amount due at the time required.

The list of subscribers to this paper is now sufficient to enable it to meet all its necessary expenses, if they would *in all cases* comply with the conditions upon which they receive it. But as through the neglect of subscribers, the weekly receipts are not equal to the expenditures, the concern must either involve itself continually deeper and deeper in debt, or it must require a perpetual advance of capital to sustain it. Under such circumstances, we appeal to those of the subscribers to this paper, who have not as yet forwarded payment according to the regular terms:—Is it right that you should thus embarrass the Publisher, withhold his just due, and compel him to the expense of employing far more capital than would otherwise be necessary? The fault may be the result of carelessness and inattention, but even if is not *wilful* it is none the less injurious to the interests of the Publisher. We trust that a little reflection is all that is necessary to convince every one of the injustice of the course respecting which we complain.

The terms of the paper are two dollars payable in *advance*. If payment is delayed for 6 months, \$2 50 cents. We wish all our subscribers to understand, that the first named are the **TERMS** by which we wish them to be governed, but if they do not comply with them, they must and ought to expect that the last condition will be strictly adhered to. After this notice, no excuse for neglect can be considered justifiable.

To such of our subscribers as have already paid for their paper, these remarks of course are not intended to apply. They have done honestly; they have done right; and to them we return our thanks. We would respectfully invite others to follow their example, and would recommend to their especial consideration and adoption, this inestimable rule, "As ye would that others should do to you, do ye even so to them."

☞ All other papers in this City, are paid for in advance— or else are not forwarded. If we could adopt the same rule, which we may be compelled to do; the evils enumerated in the first paragraph would be avoided.

ECCLESIASTICAL RECORD.

Mr. Turner of the Madison Institute, was ordained over the Congregational Church in Great Barrington, Mass. on the 19th inst. Sermon by Prof. Tyler.

Rev. David D. Field, was installed as pastor of the Congregational Church and Society of Haddam, on the 11th inst. The religious services were performed as follows: Introductory prayer by Mr. Loper, of Middle Haddam; Sermon from *ii Cor. 2: 15, 16.* by Mr. Shephard, of Madison; installing prayer by Mr. Mills,

of Chester; charge to the pastor, by Mr. Hovey, of Pequaug, right hand of fellowship, by Mr. Parsons, of East Haddam; concluding prayer by Mr. Miller, late of Westbrook.—*Watchman.*

The Spring street church and congregation have given a unanimous call to the **Rev. Wm. Patton** to become their pastor.

The First Presbyterian Church in Chicago, (Illinois) have given an unanimous call to the **Rev. John Blatchford**, late of Bridgeport, Conn., to become their pastor.

Rev. Chapen R. Clark was installed Feb. 1, pastor of the church in Charlestown, by the Presbytery of Ponson. Rev. Geo. Sheldon offered the introductory prayer, Rev. Prof. Hickok delivered the sermon.

At a special meeting of the Presbytery of Trumbull, held in Braceville, on Wednesday, the 15th of February, the **Rev. Selden Haynes** was ordained to the work of the gospel ministry. Sermon by Rev. B. Fenn, on 1 Tim. 4: 14.

The **Rev. Jubile Wellman** was dismissed from the pastoral charge of the Congregational church and society in Warner, on Wednesday, the 15th ult. and Rev. Ainos Blanchard, installed as his successor. Sermon by President Lord, of Dartmouth College.

MARRIED.

In Fair Haven, on the 16th inst. Mr. Daniel H. Brown, to Miss Grace A. Thompson, both of Fair Haven.

At East Windsor, on the 11th inst. by Rev. C. G. Lee, Mr. James M. Haynes to Miss P. Loomis.

At Ellington, on the 19th inst. by Rev. Mr. Marsh, Mr. Increase Clapp, of East Windsor, to Miss Sarah Morris of Wilbraham, Mass.

DIED.

In this city on the 19th instant, Mr. Daniel Clark, aged 28, of Haddam.

In this city on the 15th inst., Wm. Henry Dyer, aged 8 years and 6 months.

At Fair Haven on the 17th inst., Mr. Elihu Linsley, aged 40.

At Smithtown, L. Island, on the 19th inst., of a lingering and distressing illness, which she bore with Christian fortitude and resignation, Nancy, wife of Rev. Ichamer Pillsbury, aged 53. That holy religion which adorned her life was her consolation in death. Her remains were brought to this city for interment.—*Com.*

At Hamden on the 17th inst., after an illness of about 8 hours, Mr. Friend S. Goodyear, son of Capt. Seymour Goodyear, aged 21.

At Haddam on the 7th inst., Deacon Ezra Brainard, aged 93.

At Hartford, suddenly on the 19th inst., Mrs. Sarah, wife of Mr. Haynes Lord, aged 34.

At Simsbury on the 13th inst., Mr. Jonathan Ardrus, aged 77,—a revolutionary pensioner.

At Canton on the 15th inst., Miss Sarah E. Humphrey, daughter of Lowin Humphrey, Esq., aged 18.

At Vernon on the 9th inst., Thomas W. Kellogg, Esq., aged 66.

CONTENTS.—No. 48.

High Seminaries of learning among the heathen	754	Leonard Bacon	758	Ministers salaries	753
Delight in God	756	Germany	760	Ministerial success.—A little boy's	
Foreign emigration	757	The Insane poor	761	inquiry about his soul	760
The bright half dollar.—Reply of W. Goodell, Esq., to Rev.		Anniversaries in New York	763	Revivals	761
		Notice of Publications.—Pious Errors		Items	762
			764	Ecclesiastical Record	763